# THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

**Vol. XXXIII—No. 8** **June, 1945**


*WE have but to keep continually in mind and heart the original lines laid by H.P.B. and W.Q.J., namely UNITY first, as a focus for spiritual growth and mutual strength; STUDY, that a knowledge of the Movement, its purpose, its Teachers and its Message, may be had; WORK, upon ourselves in the light of that study, and for others first, last, and all the time.*

—R.C.

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(*b*) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

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A U M

The non-offending man is surrounded by a sphere that repels the evil others would do to him—even after many births.—*Book of Items*

# THEOSOPHY

Vol. XXXIII June, 1945 No. 8

## THE PARADOX OF THE MOVEMENT

A PARADOX confronts every worker for the Theosophical Movement. A paradox, and a secret. The secret gives immeasurable life and power to every effort at theosophical promulgation; and the paradox, unsolved, eventually seals the doom and defeat of the most sincere aspirations toward service in the cause of Theosophy.

The paradox, and the secret, is Impersonality. It is that all work must be done by persons, yet "persons" are of no importance at all. There must be leadership; there must, that is, be those possessed of the power of initiating undertakings, yet there can be no "leaders."

In the early days of the present Theosophical Movement, the paradox of impersonality remained unsolved for all but a few theosophists. The problems and the factions multiplied apace. Finally, there came the time for a revolutionary departure, not from the primal plan of the Movement, but from the existing policies and programs. The revolution was first an *evolution* in the mind of one man—Robert Crosbie—who, with a nucleus of like-minded individuals, founded the United Lodge of Theosophists in 1909. The rallying principle of impersonality is embodied in the U. L. T. Declaration.

Impersonality had been the method of the founders of the Movement—H. P. Blavatsky and William Q. Judge—but a new beginning on Their basis was fraught with hazards. Would Their method work in the hands of lesser men? *Each man is his own authority,* They said. But They were strong and secure in knowledge. Would this principle be safe in application among mere students of Theosophy? *The only man absolutely wrong in his method is the one who does nothing,* declared the Messenger. But H.P.B., and W.Q.J. after her, had the "lion heart" to carry on through the honest mistakes of their associates, and were possessed of the

spiritual Will to keep the Movement in being through whatever Karmic storms were precipitated by the personality-clashes among the members. What would take the place of their presence and power, now that they were on the scene on longer?

Only the faith that the right means, loyally followed, and the true aim sincerely served must be their own protection for each worker, could sustain "independent devotion to the Cause of Theosophy." Only the determination to forego all personal opinion in deference to the recorded teachings, and to allow absolute freedom of thought, while sanctioning not at all individual attempts to dogmatize, could hold a body of students together in the harmony required for soul education. And only an "unassailable basis for union" could approximate the power of cohesion embodied in the Teachers in their time.

The history of the United Lodge of Theosophists as a movement, aside from any and all individual associates, volunteers the certificate of its faith, determination and basis. Individuals, however, have been educated, during the critical period in which U. L. T. evolved, and the continuing crisis in which it exists today, to appreciate the all-sufficiency of the formula, "Be Theosophists, work for Theosophy!" All of plan and purpose in theosophical endeavour is contained therein, all of protection and power, and this realization, known in the hearts and held in the minds of united theosophists, is inspiration for the present and hope for the future.

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## The Root of Schisms

What is at the root of the schisms that have disrupted the Theosophical Society that H.P.B. left? Personalities every time.

What is the opposite and corrective of Personality? Nothing less than Impersonality which seeks nothing for itself and everything for the Cause of Theosophy pure and simple. There is no worldly fame, glory or profit in such a course, yet it, and it alone, removes every obstacle that might intervene between the Message of Theosophy and those who desire to study and apply it on its own merits. The mind of the race is still obsessed by the idea that it is important and essential to know *who the active agents are,* whereas the important thing is *the merit of the thing done.* Truth is not dependent upon the one who utters it, but upon its own self-evident nature, and whether spoken by the wicked man or one who is esteemed as righteous, it is neither debased by the one nor enhanced by the other.

—R. C.

# OUR RETROSPECT

[In 1916, when the United Lodge of Theosophists had completed its first seven years, Robert Crosbie, its founder, published in THEOSOPHY, "Thoughts on the New Year," containing an analysis of the U. L. T. program and activities, in the light of the purposes which the Lodge had been established to accomplish. Mindful that "the pioneering of any enterprise contains the soul of it," we herewith reprint the concluding sections of Mr. Crosbie's article, so that theosophists, old and new, may know at first-hand the original meaning of the "end we have in view." —EDS. THEOSOPHY]

OUR retrospect begins with the purpose of The United Lodge of Theosophists and the magazine "Theosophy." That purpose is the study, application, and promulgation of Theosophy as it was given by Those who brought it.

By every means in our power we have drawn attention to the indisputable fact that there is a body of knowledge given to the world by H. P. Blavatsky and named by her "Theosophy." We have put forward as a matter of justice to the Message and gratitude to the Messenger that *only that which She gave and so named should be entitled to the name "Theosophy";* for any other course beclouds the meaning of the title, and permits any theosophical student to call his own peculiar conceptions by that distinctive name, and thus perpetrates an injustice upon all students and enquirers present and to come. To conserve that Message in its purity has been and will continue to be our earnest endeavor.

We have repeatedly called attention to the fact that without a recognition of the existence of Masters of Wisdom there is no assignable reason for the existence of such a body of knowledge. The existence of Masters was shown and proven by H. P. Blavatsky. She was Their Messenger; hence They chose her to deliver Their Message. Their wisdom in so doing may not be questioned, any more than the wisdom and completeness of the Message itself. From this it follows that the sign manual of Theosophy is H. P. Blavatsky; her attest, the only visible means by which the genuine may be distinguished from the counterfeit.

It is for these reasons that we speak with reverence, love and gratitude of the name that stands for Theosophy pure and simple, and defend that name from any and all aspersions cast upon it; and we utterly repudiate the charge that in so doing we deify or follow a person; we simply recognize a fact and govern ourselves accordingly.

The recognition of H.P.B. as the accredited Agent and Messenger of Masters, carries with it her estimation of Wm. Q. Judge, her colleague from first to last. A study of the writings of both will show their full accord and complementary nature. H.P.B. presented the philosophy as a whole; Wm. Q. Judge exemplified its practical use in daily life; his writings for the most part are devoted to that purpose, hence their incalculable value. Therefore we have taken upon ourselves the task of rescuing from the obscurity with which theosophical schisms have covered them, his name, nature, mission, work and intimate relation with the founding and progress of the Theosophical Movement.

But to what end? That personalities may be exalted and worshipped? Perish the idea. The sole end in view is, that a right appreciation, understanding and use of the philosophy as given by the Teachers may become more general. There is sore need of this. There has been a failure on the part of theosophical exponents and their adherents to make broad or universal application of the Teaching. For instance, the universal application of the law of Karma has not been followed; it applies to all beings, to all circumstances and conditions. The Masters became such under Karma; H. P. Blavatsky became the transmitter of Their Message under Karma; the Message delivered to the world was all that the world's Karma permitted; better conditions would have permitted more. In regard to this, note the following. In the closing paragraph of Vol. II, *Secret Doctrine,* H.P.B. wrote:

> These two volumes should form for the student a fitting prelude for Volumes III and IV . . . it entirely depends upon the reception with which Volumes I and II will meet at the hands of Theosophists and Mystics, whether these last two volumes will ever be published, though they are *almost completed.*

H.P.B. did not publish them, and strange to relate, later editions published in London show the above original statement so changed as to entirely obscure the author's meaning. Students who are entitled to the unmutilated text may well ask why this fact was concealed? Nevertheless, the manuscripts must be in someone's hands, and no doubt will be published when the tendency to put the Messenger in the background is destroyed, and when the practice of making universal applications of the doctrines is prevalent among theosophists and mystics in general. All of which is Karma.

So again with the doctrine of Cycles—the Law of Periodicity given in the Second Fundamental Proposition of the Secret Doctrine. The advent of the Messenger of Theosophy was in accordance with

the law of cycles. That Messenger stated explicitly that the Masters would not come Themselves nor send anyone until 1975; thus giving an exemplification of the hundred year cycle many times stated. If this had been understood and applied by theosophical students in general, no such folly as the early coming of "a Christ" would have obtained a moment's credence.

Applying the doctrines to the form of Man, we find that it is a collection of molecules, or *lives,* each striving with the other, and all affected for good or evil by the spiritual aspirations, or want of them, in the man who is the guide, or god, so to say, of his little universe. When he is born, the molecules or lives that are to compose his physical and astral forms are from that moment under his reign, and during the period of his smaller life, they pass through a smaller manvantara just as the lives in the universe do; and when he dies he leaves them all impressed with the force and color of his thoughts and aspirations, ready to be used in composing the houses of other egos.

During a period of manifestation or manvantara, the egos incarnating must use over and over again in any world upon which they are incarnating, the matter that belongs to it. So, therefore, we are now using in our incarnations matter that has been used by ourselves and other egos over and over again, and are affected by the various tendencies impressed upon it. And similarly, we are leaving behind us for future races that which will help or embarrass them in their future lives.

How enormous then is this responsibility, that we not only are to be judged for what we do with ourselves as a whole, but also for what we do for those unseen beings who are dependent upon us for light.

## The Coming Year

What then of the coming year? The cycle for the settlement of karma between nations is upon us, a karma in which we of America are involved. Were our principles not those of self-interest, we might hope to escape much of the pain of re-adjustment, but unfortunately our policies exhibit nothing else, and we will not be able to avoid the consequences. Much of these might have been mitigated had the theosophists in Europe and America taken Theosophy as the message of Masters and given it all the consideration that such acceptance demanded, for the object of Theosophy is to so change the mind of the race that strife will give place to friendly emula-

tion, unbrotherliness to mutual helpfulness. So, let all who realize this, resolve to study and promulgate the teachings of Theosophy in every possible direction; making a universal application of all the doctrines to ourselves, our surroundings, our peoples, the world in general and to all beings, while taking advantage of the rising cycle of the New Year to give strength and persistency to our aspirations and efforts.

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## THE THIRD OBJECT

The Theosophical Society has perhaps no more important mission during this closing cycle and the first decades of the coming century than in relation to that Psychic Babel, Modern Spiritualism. H.P.B. was, from the first, clear and pronounced in regard to the facts and phenomena involved, and their danger and true interpretation. Instead of listening to reason or sound philosophy with a dispassionate desire for the simple truth, leading Spiritualists have from the first denied, denounced, ridiculed, and derided H.P.B. and all other interpretations than their own of these "dealings with the dead." It was long ago predicted by "Those who know," that America would again become the home of Black Magic. The remains of the lost Atlantis and the Karmic inheritance of the Western Continent with its old Astral Images favor such a development, for—"That which hath been is that which shall be, and there is no new thing under the heavens." Had Spiritualists as a class been ready to listen to reason and to weigh evidences, such a development along the Left-hand Path as is now in progress and is fostered by them might have been greatly retarded if not finally prevented; now it is inevitable, and the T.S. is the only organization, and its members the only individuals, who have the knowledge to enable them to apprehend and meet the danger; not by denunciation or personal attack, but by actual knowledge and dispassionate warning and explanations.

While, therefore, the Spiritualists are building "Colleges"—insignificant as they may be so far—for the development of mediumship, and in every way urging on a hot-house growth of psychic faculty and phenomena, it is for the Theosophist to stand dispassionately and unflinchingly and squarely against all such forced development, and all perversions of psychic gifts when appearing spontaneously.

In order to do this he *must study* the SECRET DOCTRINE, and fit himself to give rational explanations of all such phenomena, and show *why* they are so dangerous. —W. Q. J.

# THE RECURRENT IMPULSE

IN the cyclic sweep of history, there are intervals of flux and indecision, when the pattern of human evolution seems blurred and indistinct, as though the events of the time were truly a fortuitous concourse of aimless motives, without common purpose, or, indeed, any common hope. The pronouncements of leaders, who do not really lead, but are pressed on by tumults from the past, have not even the similitude of greatness, and the responses of the people to their appeals exhibit, rather than trust and devotion, merely the psycho-social reflexes which assume control of human conduct whenever vision and will have died away.

Such times are like the changing of the tide, when ocean invades the land in random rivulets, when the great rhythm of nature seems lost for a while, and when a storm may multiply but cannot focus the anarchic motions of the sea. Cycles, we know, are not belied in these intervals of confusion; it is simply that an old polarity has exhausted its attractions, releasing to the pull of every casual magnetism the countless human units of the whole mass, while the new center of gravity is still occult in potency and hidden from public view. It is a time of crumbling faiths and dying empires, of vagrant social impulses and tuneless themes which in the havoc of the age reflect false images of a former purpose and plan. Psychic vagaries are mistaken for subtle intuitions and noisy shoutings claim the allegiance once pledged to the clarion of the heart. The vigor of ancient barbarisms replaces the nerveless inaction of the learned and refined; dark vices assert the strength of positive demands while impotent religions echo prophetic warnings which, like the vices they condemn, belong to another day. The shells of convention collapse and are trampled by Bacchanalian hordes who know not even the earthy secrets of Pan. It is the abstraction of animalism they pursue, the black Nirvana of the senses.

In an age of transition, the past displays its brightest dreams with clinging urgency. All that the hopes of men can see is the faint aurora of faded aspirations, the after-glow of youthful faiths. Here is the piteous self-deception of a dying cycle, in which ethical nostalgia arrays in the garb of promise for the future the very sentiments of goodness which were overcome and long since cast aside in the harsh "progress" of the period. And yet, because of the moral impoverishment everywhere evident, this dream attracts

the loyalty of desperation, gaining the respite of an Indian summer among those whose hearts are devoted, but whose understandings are circumscribed by memory of things past.

In the West, a new enthusiasm for the figure of Jesus is emerging. And as little or no rational basis for hope exists in the world today for the reflective man, the supernatural again offers its balm of miraculous redemption, its tender ministrations to the anguished psyche. Forgotten, as though the Middle Ages never existed, or taught us nothing, are the terrible betrayals of the Christ-ideal by priestly interpreters; ignored are the travails of the Reformation, the intellectual struggles of the Renaissance—the whole titanic movement toward free minds of the past five hundred years. That we have fallen into another sort of slavery is now enough to send these modern devotees of Jesus back to the primitive belief, as though the thrill of determined and blind simplicity were enough to purge the evils and corruptions of a millennium.

Men always supplement partial truth with partial untruth. Nature abhors a vacuum. Although, at any given moment in history, there are partial truths appropriate to the evolutionary degree of the race, the learning process is and must be a continuous growth. Whenever the cycle demands a parting of the moral horizon to new vistas of understanding, unless the truth necessary to that moment is available and accepted, an epicycle of distortion and decline at once begins. The saying, When the materials are ready the architect will appear, should have a corollary based on the fact that if the time of the architect's coming finds the materials unprepared, or the preliminary construction undone, he will be rejected along with the capstone of his truth. And always, in such failures of evolution, the break in the plan is filled with cross-hatchings of elaborate excuse and justification. Thus is the failure obscured and forgotten, and thus the direction of growth turned in upon itself, with whole "philosophies" growing from the warped pattern, until nothing less than the destruction that comes with time's maturity can establish the plan anew.

A discussion of the problems of modern education in a current magazine* relates the practical thought of the time to this larger pattern of cyclic evolution and change. The writer, Sir Richard Livingstone, deeply cognizant of the defects of western culture, and manifestly moved by the needs of the young, presents an extraordinary diagnosis of western civilization. His judgments of

*March *Ladies' Home Journal.*

our materialism are soberly accurate. The many-faceted excellence of the European tradition adds a cosmopolitan knowing to his earnest appeal. It is true, as he says, that "The spiritual life of Europe, its civilization in the full and deep sense of the word, comes from two sources, Greece and Palestine. . . . Christianity and Hellenism, these are the sole sources of the spiritual civilization of Europe." And there can be no doubt that this writer is himself the master of both these traditions. Ancient Greek apothegms fall from his pen as though they were his own, and his grasp of the ethical content of the New Testament arouses the moral sentiments of the reader. Yet, for all the penetration of the discussion, the author's urbane yet simple persuasion and his quite inspiring tone, there is some extraordinary lack in this article—an omission even more striking than its moral cogency and apparent fitness.

What is wrong? It is that, at the end of a cycle, this eloquent spokesman of his age can offer us no more than the counsels that were present at its beginning: the Hellenic wisdom and the Hebrew Messiah myth. Nearly two thousand years ago, these two were fused by St. Paul; at the close of the Middle Ages, Dante combined them again, and today, after long centuries of struggle and discovery, we are reduced to the same old formula—now, quite evidently, a futile attempt to unite the incompatible elements of two exotericisms: the one, a metaphysics, grand and impersonal, but of merely speculative significance in the present; the other, colorful materializations of the drama of initiation, made into a unique historical incident and served up as the one true religious Event in the life of mankind.

The tragedy of this "solution" is not so much in what it presents as in what it neglects. For the final injunction of the author is this:

> To sum up. We have lost our grip on education. It has become a mass of uncoordinated subjects, a chaos instead of a cosmos. For this we need to substitute a system whose ruling principle is the making of human beings. Many things go into their making, but essentially it is the training of three aspects of man—body, mind and character. And neither mind nor character can be made without a spiritual element.
>
> That is just the element which has grown weak, where it has not perished, in our education, and therefore in our civilization, with disastrous results. Nothing can be done till that element is restored. Its only sources in Western civilization—it would be different if we were Chinese or Hindus—are Palestine and Greece; and I suggest that we may adapt and adopt as our motto the advice which Apollo

> gave to the Trojans: "Seek out your ancient mothers." Anyhow, the problem is there; it is the greatest of our problems; and, unless we solve it, our civilization will perish.

We are not directed to seek for the roots of Hellenism and the Christ idea in some common source, but to accept them as disparate ingredients that must attain a judicious blend in education and life. We are not to investigate for the truth that is in them the Oriental modes of thought and religious inspiration, but to find sustenance in *our* tradition—a wholly personal and sectarian limitation which ignores the practical unity of the modern world.

The truth is that nothing less than "the primitive soul-satisfying philosophy of the Aryans" will serve the educational needs of the West in this crisis of culture and morals in transition. Greek philosophy must be understood to have been, as H. P. Blavatsky described Plato's works, "the most elaborate compend of the abstruse systems of old India, that alone can afford us a middle ground." Plato, wrote H.P.B., was "the world's interpreter." All the knowledge of antiquity met in his philosophy. In the present, the Platonic wisdom should serve simply as a guidepost to the archaic Wisdom Religion, that synthesis of science, philosophy and mysticism which remains unchanged by the passage of time. For just as in this curve of the cycle, the individual must himself be the authority of what he believes, so by correspondence, no partial tradition or time-enclosed revelation can be his guide. An attempt to confine the inquiring mind to a particular form of religion or philosophy cannot fail to encourage the return of the age to extreme sacerdotalism and the final deformation of the intellectual principle.

The author of these observations on education urges that "the most important thing in Christianity" is the actual portrait of Christ in his historical setting:

> To see Christ so is to see Him as His contemporaries saw Him in Galilee and in Judea during His earthly life; to see what convinced the men closest to Him, and who knew Him best, that He was not an ordinary man, but the Son of God.

The blood of thousands of martyrs to blind belief in such dogmas as this, so innocently stated, must cry out against their aimless repetition in the twentieth century. When Jesus is so considered, the Christs, Krishnas and Buddhas of other lands and cycles become misty and irrelevant characters; indeed, the whole meaning of the life of Jesus is erased by the claim that he was unique. The door to world-fraternity in religion is slammed and locked, and the spectres of religious bigotry, moral arrogance and racial superiority

gain new substantiality from the implications of this claim. Meanwhile, the very devotion which the Jesus myth generates in his followers becomes itself an impassable wall which separates them from the path to knowledge and wisdom.

The consequences for modern man arising from this doctrine are made clear by the turn taken by theology in recent years. A familiar criticism of our civilization by present theologians is that we deviated from the true course at the time of the Renaissance. It was wrong, they say, for men to suppose that they can depend upon themselves to the neglect of God. The self-reliant humanism of the Renaissance is our "fatal heritage," a tragic egotism of puny man, and in this delusion of independence, we are told, is to be found the source of the social and moral failures of today. The solution, according to another Christian writer, lies in a return to the Christian viewpoint, which involves "an initial act of belief," a complete acceptance that Jesus "is what he said he was, and that what he said and did has about it, therefore, eternal significance, presenting in time the absolute clue to the meaning of life, history and human destiny."

The seeds of tomorrow's sacerdotalism lurk in such doctrines. Instead of recognizing that the fatal heritage of the West was clearly established by Constantine, who transformed the rapidly crystallizing faith of the Christians into a state religion, the contrary current of emancipation and self-discovery set going a millennium later is rejected as mankind's Great Mistake. Modern Christianity is indeed a cult of weakness, from first to last an attitude of suppliance to an outside power, and its whole intellectual apparatus is devoted to elaborate justification of this egoic abdication. On it have been erected a theory of history, of morals, of social and even international relations. And though this assumption is subtly introduced, with all the sophistications of scholarship and with even a modified acceptance of certain features of the Renaissance tradition, it is still the road to blind faith and moral failure.

The dogma that the single event of the incarnation of Jesus contains the whole secret of life is in principle the same as the dogma that the voice of Jehovah, recorded in the Old Testament, spoke in the authentic accents of the Most High. There is no logical distinction between the "authority" for the Old Testament and that of the New; it was moral repugnance for the materialism and the brutal code of the "jealous god" of ancient Israel that caused the West to prefer the authority of Jesus, and not any philosophical

questioning of the validity of the divine revelation. The atavistic tendencies of an age of transition are sure to produce numerous sectarian returns to the earlier dispensation, with none of the qualms naturally present in an ascending cycle; indeed, for the past several decades, cults of Jehovah have been growing like weeds throughout the English-speaking world.

Sooner or later, these tendencies of contemporary religion will reach their natural destination in Rome, for all roads marked by the insignia of revelation and dogma lead inevitably in that direction. Catholic theology alone has resolved the tensions between Hellenic metaphysics and Hebrew anthropomorphism by completely subordinating the former, although retaining some of its external lustre. Catholic thinkers are under no illusion that any common philosophic ground exists for the Platonic philosophy and their Christian teaching. As Etienne Gilson has pointed out, "For Plato, there is no sense of the word 'being' reserved only for God. That is why his God possesses divinity only in a supreme degree, not at all as a unique prerogative: whenever there is being there is divinity, because there is no single being that claims the whole fullness and privilege of divinity." The Christian conception is quite different.

> Compared with all these laborious gropings [of the Greeks] how straight-forward is the method of the Biblical revelation, and how startling its results! In order to know what God is, Moses turns to God. He asks His name, and straightway comes the answer: *Ego sum qui sum, Ait: sic dices filiis Israel: qui est misit me ad vos* [I am that I am: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me to you] (Exod. III, 14). No hint of metaphysics, but God speaks, *causa finita est,* and Exodus lays down the principle from which henceforth the whole Christian philosophy will be suspended. . . . There is but one God and God is Being, that is the corner of all Christian philosophy, and it was not Plato, it was not even Aristotle, it was Moses who put it in position. (*The Spirit of Mediaeval Philosophy,* pp. 50-51.)

Here is the proof-text of the Christian religion; here is its first principle, its foundation of belief and ultimate authority. The believer, whether Catholic or Protestant, if he follow the implications of his faith and seek out its root, is inevitably conducted to this primary dogma, and his ways lie marked accordingly.

A cycle of decline has its slowly forming aggregates as well as its characteristic disintegrations. Affinity is a law of nature that governs the moral residues of failure, as well as directs the organic synthesis of the vital forms to come. Part of the task of

clearing the channels of human thought for the wider vision of the future is and will be to discriminate among the various currents of efflux, to recognize the slow trickles from springs that water the soil of true growth. The recurrent impulse of race evolution must increasingly find embodiment in tendencies and undertakings which are uncompromised by lagging eddies of failure and weakness. Yet because this *is* a transition age, "when every system of thought, science, religion, government, and society is changing, and men's minds are only *preparing* for an alteration," the distinctions and differences of moral direction are difficult to discern. The theosophical vocabulary, with its disciplined meanings and definitions, has yet to achieve organic penetration of the race mind. The currency of thought and language is still a hereditary mixture of numerous more or less discredited gospels, social theories, to which have been added the impersonal but morally neutral jargon of science. The common understanding that must precede the next great movement toward universal brotherhood has yet to be achieved. Today, as in 1891, when William Q. Judge repeated for the benefit of the students of his day, the words of an Adept-Teacher, the need and the call to labors of preparation is the same. That Teacher wrote:

> You can do immense good by helping to give the Western nations a secure basis on which to reconstruct their crumbling faith. And what they need is the evidence that Asiatic psychology alone supplies. Give this and you will confer happiness of mind on thousands. . . . This is the moment to guide the recurrent impulse which must soon come and which will push the age towards extreme atheism or drag it back to extreme sacerdotalism, if it is not led to the primitive soul-satisfying philosophy of the Aryans.

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## "The Truth In All Things"

What is wanted is true knowledge of the spiritual condition of man, his aim and destiny. Mankind in the mass are not able to reach to phenomena, while everyone can understand right thought, right speech, and right action. Through spreading of the idea of Universal Brotherhood, the truth in all things may be discovered.

—W. Q. J.

# STUDIES IN THE "GLOSSARY"

## II

*TURNING to India, so long forgotten and ignored by the lusty and egotistical, the fighting and the trading West, we find her full of the lore relating to these wonderful men.* The seven great Rishis, such as Vasishta, Kapila, Visvamitra, Narada, etc., are all powerful adepts, spoken of in Vedic literature as the progenitors of mankind. In the religious history of Aryavarta, they are the holy sages to whom the Vedas were revealed. To each hymn of the *Rig-Veda,* the name of the Seer or Rishi to whom it was revealed is prefixed, and as they are men born in various manvantaras and even ages, it becomes evident that centuries, and perhaps millenniums, must have elapsed between the dates of their composition. Agastya Rishi, a great hero in the *Ramayana,* is much revered in Southern India, and is credited with having been the first instructor of the Dravidians (aborigines) in science, religion and philosophy.

Nagarjuna, the great *Naga* or adept, born in 223 B.C., was viewed as the greatest philosopher of the Buddhists and referred to as "one of the four suns which illumine the world." Founder of the mystical system called the Mahayana School, he was famous for his dialectical subtlety in metaphysical arguments, and was the first teacher of the Amitabha doctrine. It was through him that the whole of China was converted to Buddhism. The allegory that regarded Nagarjuna's "Paramartha" as a gift from the *Nagas* (Serpents) shows that he received his teachings from the secret school of adepts, the same source from which the *Book of the Golden Precepts,* from which the *Voice of the Silence* is derived, claims to have come. Nagarjuna was followed by Buddhochinga and Bodhidharma in the fourth and sixth centuries of our era, respectively, both great Arhats who traveled to China to propagate Buddhism. Many were the Indian sages who, persecuted in India for their new faith, betook themselves to Tibet and China. Bodhidharma was given his name by his guru to mark his understanding (bodhi) of the Law (dharma) of Buddha. Boodhasp, an alleged Chaldean, but in esoteric teaching a Buddhist (a Bodhisattva), from the East, was the founder of the esoteric school of Neo-Sabeism, whose secret rite of baptism passed bodily into the Christian

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NOTE.—This study is correlated with Chapter I of the *Ocean of Theosophy.*

rite of the same name. For almost three centuries before our era, Buddhist monks overran the whole country of Syria, made their way into the Mesopotamian valley and visited even Ireland.

The greatest of the historical Brahmin sages was Sankaracharya, founder of the non-dualistic (Adwaita) school of Vedanta philosophy. He is regarded by the *Adwaitas* as an incarnation of Siva and a worker of miracles. The legends about him are as numerous as his philosophical writings. At the age of thirty-two he went to Kashmir, and reaching Kedaranath in the Himalayas, entered a cave alone, whence he never returned. His followers claim that he did not die, but only retired from the world.

Son-kha-pa, another great Adept, was a famous Tibetan reformer of the fourteenth century, who introduced a purified Buddhism into his country. Unable to witness any longer the desecration of Buddhist philosophy by the false priests who made of it a marketable commodity, he put a forcible stop thereto by a timely revolution and the exile of 40,000 sham monks and Lamas from the country. Since the reform, however, many abuses have again crept into the *theocracy* of the land. He is regarded as an Avatar of Buddha, and is the founder of the *Gelukpa* ("yellow-cap") Sect, and of the mystic Brotherhood connected with its chiefs. It is said that before the birth of Son-kha-pa, a "blue lotus" (blossom of the Udumbara tree) burst forth near a lake at the foot of the Himalayas, as another had done before the birth of Gautama. It is regarded as a supernatural omen whenever it blossoms, for it flowers but once every three thousand years.

Like Manu and Vyasa in India, Zoroaster is a generic name for great reformers and law-givers, who at various ages descended to earth to promulgate the Truth. Zoroaster was founder of the religion variously called Mazdeism, Magism, Parseeism, Fire-Worship, and Zoroastrianism. The age of the last Zoroaster is not known, perhaps for the very reason that it is a generic name. Scholars differ as to the time of his appearance, but the Occult records claim to have the correct dates of each of the thirteen Zoroasters mentioned in the *Dabistan*. Their doctrines, and especially those of the last (*divine*) Zoroaster, spread from Bactria to the Medes; thence, under the name of Magism, incorporated by the Adept-Astronomers in Chaldea, they greatly influenced the mystic teachings of the Mosaic doctrines, even before, perhaps, they had culminated into what is now known as the modern religion of the Parsis. The term Vyasa was applied in days of old to the highest Gurus in India. There

were many Vyasas in Aryavarta; one was the compiler and arranger of the *Vedas;* another, the author of the *Mahabharata*—the twenty-eighth Vyasa or revealer in the order of succession—and the last one of note was the author of *Uttara Mimansa.* The *Puranas* mention only twenty-eight Vyasas—but there were many more. Annedotus, similarly, is the generic name among the Chaldeans for the Dragons or Wise Men of old, of which there were five. The first of the Annedoti was Oannes, the fifth being Odacon, who appeared also from the Erythræan Sea.

*All along the stream of Indian literature we can find the names by scores of great adepts who were well known to the people and who all taught the same story—the great epic of the human soul.* Aryasangha, Devapi, and Jaimini; Patanjali, founder of the Yoga philosophy, about 700 B.C., though the real Yoga doctrine, the one that is said to have helped to prepare the world for the preaching of Buddha, is attributed with good reasons to the more ancient sage Yajnawalkya, the writer of the *Shatapatha Brahmana,* of *Yajur Veda,* the *Brihad Aranyaka,* and other famous works; Janaka, Rishabha, and Udra Ramaputra, a Brahmin ascetic who was for some years the Guru of Gautama Buddha; Charaka, Rishika, Sunasepha, and Chhanmuka, a great Bodhisattva with the Northern Buddhists, famous for his ardent love of Humanity, and regarded in the esoteric schools as a *Nirmanakaya. Their names are unfamiliar to western ears, but the record of their thoughts, their work and powers remain.*

*The Theosophist says that all these great names represent members of the one single brotherhood, who all have a single doctrine. And the extraordinary characters who now and again appear in western civilization, such as* Roger Bacon, Reuchlin, Pico di Mirandola, Fludd, Thomas Vaughn and Paschalis, *are agents for the doing of the work of the Great Lodge at the proper time. It is true they are generally reviled and classed as imposters—though no one can find out why they are when they generally confer benefits and lay down propositions or make discoveries of great value to science after they have died.* Roger Bacon, a Franciscan monk, who lived in England in the thirteenth century, was famous as an adept in Alchemy and Magic Arts. He believed in the philosopher's stone, a substance possessing the power of transmuting the baser metals into pure gold, *in the way all the adepts of Occultism believe it*—mystically and symbolically, the transmutation of the lower animal nature of man into the highest and divine. He was a great mechanician, physicist, chemist and astrologer. Reuchlin, called the "Father

of the Reformation," was a great Kabalist and Occultist, the friend of Pico de Mirandola, and the teacher and instructor of Erasmus, Luther and Melancthon.

*In the quiet unmovable East there are today, by the hundred, persons who know of their own knowledge that the Great Lodge still exists and has its Mahatmas, Adepts, Initiates, Brothers.* As far back as 2207 B.C., Si-dzang, the Chinese name for Tibet, was mentioned in the Imperial Library of the capital of Fo Kien, as the "great seat of Occult learning." Unfortunately, Orientalists knowing next to nothing of the true state of affairs in Tibet, confuse the Initiated Esotericists with the Charlatans and *Dugpas* (sorcerers) of the Bhon sects. All strangers are prevented from penetrating into Eastern or Great Tibet, and the few scholars who venture on their travels into those forbidden regions, are permitted to penetrate no further than the border-lands of the land of Bod. They journey about Bhutan, Sikkhim, and elsewhere on the frontiers of the country, but can learn nothing of true Tibet; hence, nothing of the great Brotherhood.

The well-known Chinese traveler, Fa-hien, tells of finding in Ceylon, in the year 400 of our era, a School called *Abhayagiri Vasinah,* "School of the Secret Forest." This philosophical school was regarded as heretical, as the ascetics studied the doctrines of both the "greater" and the "smaller" vehicles—or the *Mahayana* and the *Hinayana* systems and *Triyana* or the three successive degrees of Yoga; just as a certain Brotherhood does now beyond the Himalayas. This proves that the "disciples of Katyayana" were and are as *unsectarian* as their humble admirers the Theosophists are now. This was the most mystical of all the schools, and renowned for the number of Arhats it produced. The Brotherhood of *Abhayagiri* called themselves the disciples of Katyayana, the favorite Chela of Gautama, the Buddha. Tradition says that owing to bigoted intolerance and persecution, they left Ceylon and passed beyond the Himalayas, where they have remained ever since.

The famous Alexandrian School of Philosophers in Alexandria, Egypt, which was for several centuries the great seat of learning and philosophy, was the work of the Great Lodge. Famous for its library, which bears the name of "Alexandrian"; for its museum, the first real academy of sciences and arts; for its world-famous scholars, such as Euclid (the father of scientific geometry); for its astronomers, natural philosophers, anatomists, physicians, musicians, artists, etc., etc.; it became still more famous for its Eclectic, or the

*New* Platonic school, founded in 193 A.D., by Ammonius Saccas, whose disciples were Origen, Plotinus, and many others now famous in history. The Neo-Platonic school sought to reconcile Platonic teachings and the Aristotelian system with oriental Theosophy. Its chief occupation was pure spiritual philosophy, metaphysics and mysticism. They called themselves Theosophists, or Philaletheans, "the lovers of truth."

The most celebrated schools of Gnostics had their origin in Alexandria. Philo Judaeus, Josephus, Iamblichus, Porphyry, Clement of Alexandria, Eratosthenes the astronomer, Hypatia the virgin philosopher, and numberless other stars of second magnitude, all belonged at various times to these great schools, and helped to make Alexandria one of the most justly renowned seats of learning that the world has ever produced. The Neo-Platonic School was the ultimate effort of high intelligences to check the ever-increasing ignorant superstition and *blind* faith of the times; and was the last product of Greek philosophy, which was finally crushed and put to death by brute force. It fell with the death of Hypatia in the fifth century, who, falling a martyr to the fiendish conspirary of Theophilos, Bishop of Alexandria, and his nephew Cyril, was foully murdered by their order.

Anton Mesmer was an initiated member of the Brotherhood of Luxor, or the Egyptian Branch of the latter. It was the Council of "Luxor" which selected him—according to the orders of the "Great Brotherhood"—to act in the XVIIIth century as their usual pioneer, sent in the last quarter of every century to enlighten a small portion of the Western nations in occult lore. It was St. Germain who supervised the development of events in this case; and later Cagliostro was commissioned to help. Of these three men who were at first regarded as quacks, Mesmer is already vindicated. The justification of the two others will follow in the twentieth century. Mesmer founded the "Order of Universal Harmony" in 1783, in which presumably only animal magnetism was taught, but which in reality expounded the tenets of Hippocrates, the methods of the ancient *Asclepieia,* the Temples of Healing, and many other occult sciences.

All these are Branches of *the one great lodge which includes all others of whatever degree or operation. And because the elder brothers are the highest product of evolution through whom alone, in cooperation with the whole human family, the further regular and workmanlike prosecution of the plans of the Great Architect*

*of the Universe could be carried on, I have thought it well to advert to them and their Universal Lodge before going to other parts of the subject.*

NOTE.—The words or definitions in the *Glossary,* from which the foregoing study is made, are as follows: Vedas; Kapila Rishi; Bhrigu; Agastya; Nagarjuna; Naga; Mahayana; Buddhochinga; Bodhidharma; Thothori Nyan Tsan; Boodhasp; Sri Sankaracharya; Adwaita; Son-Kha-pa; Lama; Udumbara; Zarathustra; Vyasa; Annedotus; Oannes; Odacon; Aryasangha; Davapi; Jaimini; Patanjali; Yoga; Janaka; Rishabha; Udra Ramaputra; Charaka; Rishika; Sunasepha; Chhanmuka; Bacon, Roger; Roger Bacon; Reuchlin; Picus; Fludd; Philalethes; Paschalis; Philosopher's Stone; Si-Dzang; Lama; Tassissudun; Abhayagiri; Neo-Platonism; Alexandrian School; Hypatia; Philaletheans; Mesmer.

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## MENTAL EVOLUTION

The world,—this shadow of the soul, or *other me,*—lies wide around. Its attractions are the keys which unlock my thoughts and make me acquainted with myself. So much only of life as I know by experience, so much of the wilderness have I vanquished and planted, or so far have I extended my being, my dominion. I do not see how any man can afford, for the sake of his nerves and his nap, to spare any action in which he can partake. It is pearls and rubies to his discourse. Drudgery, calamity, exasperation, want, are instructors in eloquence and wisdom. The true scholar grudges every opportunity of action past by, as a loss of power. It is the raw material out of which the intellect moulds her splendid products. A strange process too, this by which experience is converted into thought, as a mulberry leaf is converted into satin. The manufacture goes forward at all hours.

The new deed is yet a part of life,—remains for a time immersed in our unconscious life. In some contemplative hour it detaches itself from the life like a ripe fruit, to become a thought of the mind. Instantly it is raised, transfigured; the corruptible has put on incorruption. Henceforth it is an object of beauty, however base its origin and neighborhood. It is an angel of wisdom. So is there no fact, no event, in our private history, which shall not, sooner or later, lose its adhesive, inert form, and astonish us by soaring from our body into the empyrean. —EMERSON

TOM was a real, live poet, and a serious one, at that. Alayne felt, as Dave introduced him, that this could not fail to be some kind of an "occasion." But the conversation between the two men continued on general or technical lines, seeming to call for no comment from her, until the echoes of one of Tom's remarks woke her interest suddenly—something about his not wanting to connect religion and morality.

"Oh, wait a minute," she interrupted. "Tell me more about this separation of religion and ethics."

Tom turned his reflective gaze in her direction, and applied himself earnestly to a clarification.

"I think of religion," he said, "as the flow of aspiration or devotion between the soul of man and the Highest we know. That influence is not exactly open to definition in words, but I think it is a definite fact, nevertheless."

"And morality?" asked Alayne.

"I would say that morality has to do with how I act toward you and others," Tom replied. "And I feel that there's not much connection between the two."

"In other words, one is vertical and the other horizontal," Dave suggested.

Tom nodded.

"But," Alayne continued, "suppose we call that part of man which aspires to a Source or Origin for his being—however he defines it—suppose we call that the Soul. Don't you think the Source is the same for all? There can only be one Origin, ultimately?"

"Of course," said Tom.

"Then all souls, by reason of their attraction to the One Source, are connected with each other through that Source, as the spokes of a wheel are joined through the hub?"

"Well, I haven't got that far in my thinking, but that sounds reasonable. I wouldn't object to that statement," Tom answered, thoughtfully.

"Let's carry it one step further," Alayne persisted, "and it seems to me we'll 'connect' with something. Wouldn't you agree that this unity in which all souls participate makes a spiritual basis for the feeling of brotherhood among them?"

"Again, yes," Tom said, "although it hadn't occurred to me to make that deduction."

"The best reason for making it," Alayne remarked, "is that it allows you to connect religion and morality in a very simple way. Brotherhood is admittedly the foundation and root of morality, and it is possible to find in the spiritual relation, so to speak, the foundation and root of brotherhood."

"I'll have to think about that some," Tom returned, "but I'm interested in that problem and your solution of it."

Before Alayne could protest, out of her natural desire to disclaim "possession" of a philosophical idea, that the solution wasn't "hers," Dave was saying in a "man-to-man" voice:

"You see, Tom, religion—as most people understand it—is a formula that either lacks reality, being too metaphysical to be practical, or lacks spirituality, because its images and ideas are human materializations instead of what we might call divine intuitions. A religion which provides a simple and spiritual orientation for the principle of brotherhood gives all that is needed for man's spiritual and moral life—whether you think of them as separate or the same."

"I'd like to ask Tom something," Alayne said then. "It's about these modern artists. I just don't understand them, and I wonder what is the idea of all these private languages they have. James Joyce is one, and Gertrude Stein is another—on quite different levels, of course, and in the art there are surrealists, abstractionists, etc. I'm strictly a layman in the field, but how can a work of art get over any 'message' when the ordinary man can't understand the terms?"

"It all depends on what you think art can and should do," Tom began, slowly. "Some people think the artist ought to *communicate* through his medium. I don't, myself. I think having a message to convey makes the artist lose something of his art."

Tom paused, seeming reluctant to develop an idea that might not interest the others. Alayne stumbled on a point of agreement, and said:

"You mean those who are so preoccupied with a special piece of pleading that they care less and less for integrity of their work, and those who offend the moral instincts of their readers in an attempt to shock them into attention to their 'message'?"

"In a way," Tom nodded. "But you see, I think art is not a medium for communication of ideas. It seems to me that art is

rather evocative, and suggestive. What makes a Beethoven symphony *art* is the feeling, the harmony of sound, the sympathy of tone, the sense of beauty it conveys. It's not mental or moral. In fact, I haven't any strict feelings that art should be moral. Maybe there is a place where those two meet, but I haven't thought through to it yet."

"In your opinion, then," Dave remarked, "art may make a person *feel* good, but it doesn't have to make him feel 'good,' necessarily."

"That's about it," agreed Tom.

Alayne was ready to take up Tom's unspoken challenge. "If you're willing to be a little mystical—and I don't see why you shouldn't be!—I could suggest a common ground, perhaps."

"Go ahead," urged Tom. "If you're not too mystical, I'll follow you."

"What you said about the effect of Beethoven's music gave me the idea," Alayne began. "Let's say, for the sake of simplification, that it is the *harmony* expressed which is so attractive, not only to our ear, but also to some 'feeling' in us, and possibly to the soul."

"We can say that, surely," said Tom.

"Now, let us consider these morals—"

"It's too bad," Dave broke in, "that we can't get another term. 'Morals' is such a pedantic and priest-ridden word. You'll have Tom feeling that religion is coming in the side-door, and the wrong kind of religion, at that."

"And the wrong door," laughed Tom. "No, don't worry. We'll understand that by 'morals' we mean consideration and cooperation between beings."

"That's a good definition," Alayne resumed, "and that cooperation, or, we might also say, brotherhood, is the maintenance of harmony in the human species, and in other orders of nature in turn. Actually, we could make out a good case for the proposition that the whole universe has an inherent tendency to restore disturbed equilibrium and preserve harmony in all its parts. But all we need for evidence now is that the virtues, on whatever authority they are prescribed, are primarily qualities of balance. And so are the qualities of great art. Q.E.D."

"That at least has the similitude of truth," Tom agreed.

"Now, couldn't we say that there is in fact a *vibration* to goodwill or courage or calmness?" Alayne queried.

Tom's eyebrows went gently and quizzically upwards.

"Well, let's accentuate the negative, then," Alayne suggested. "Haven't you ever heard, for instance, of the wise men of India who walk unarmed, and *unharmed* among the wild animals in the jungle?"

"No, I haven't," said Tom, curiously.

"It's the Brahmin caste," Dave entered with a supporting anecdote. "Remember Dhan Gopal Mukerji—who wrote nature stories about India? I heard him tell that even in his day—he was a Brahmin—part of the initiation ceremonies of the caste required the young man to spend a night in the forest alone. He said he remembered being scared stiff!"

"Then it's a wonder he wasn't eaten alive!" Alayne commented, drily. "But in his books he told how the animals of the jungle catch the smell of fear from men, and are moved to attack them. A fearless man, on the other hand, has a different odor, and goes unharmed."

"How can that be explained?" Tom asked.

Alayne answered: "Their books—the books of the wise men of India—explain it by saying that the wise man has no harmfulness, and therefore no fear of harm in his soul, and so no harm can come to him."

"It's even said, "Dave added, "that there is an impalpable protection around them, created by their virtue, or absolute selflessness."

"Anyway, we can safely consider that there is a vibration to virtue, which is at least measurable by its effects," Alayne continued. "So isn't it possible that the vibration of great music, or the rhythm of true poetry, appeals to us because it is in tune, somehow, with the vibration of those moral qualities which also appeal to the soul?"

"All I can say at the moment," Tom replied, "is that it may be possible. Your flight from art to morality looks like a dizzying hop to me. But I'm not saying that it may not be true—I'll just have to take it at a slightly slower pace, some time when I'm more of a mystic than I am now."

"It may be mystical," Alayne admitted, "but wouldn't it be extremely practical—as well as 'ideal'—to have one's aspirations, moral aims, and creative activity synthesized in one Reality, one purpose and one law, which are bound up with each other and mutually sustaining?"

"Practical! . . . That's an idea," Tom said.

# THE GROWTH OF SOUL

FOR many centuries man has gone on in this Western World with no understanding of his own nature and no idea of his real responsibility, because he has been taught to a greater or less degree that he is a *created* being, and whatever soul he may have was donated him by the Creator. He has been given fear on the one side, and on the other the promise of reward for what might be called good conduct. The ancients, however, held quite a different idea of soul, and regarded man not as a creature but as himself a creator, with the power to make his instruments better, with control and guidance over the events of his life. They held that all beings spring from the same boundless, omnipresent Source, which is the root and essence and cause—the One Spirit, the One Consciousness, the One Power to grow, without which at its root there is no form, however high or low.

So Theosophy teaches that behind man and behind all beings is the immortal part, known to us as Spirit. That immortal part is the moving power; that immortal part it is which requires experience. That immortal part provides all the powers, and in it lies hidden or inherent the law of expanding. The power to perceive, to act, to grow, is latent in every form. Whatever may be the nature of that form, and however low to our perceptions, we should know that it could have no existence except for the One Source, the One Power, the One Life within it, which causes its growth through the perception of external things and external contacts. The true meaning of evolution is the unfolding from within outward. It is through the acquisition of knowledge gained by experience that a greater desire for a better instrument appears to the perception, and then the soul—of whatever quality—moves on.

Even in the mineral kingdom are forms of many kinds with different qualities. The Spirit is within each form—each expression indicating a certain degree of intelligence, and the intelligence of one kind differing from the intelligence of another. That intelligence has been gained, but let us remember that the root of all gaining on every plane of being is the power to perceive, the power to act, and the power to feel the reactions. In the vegetable kingdom, this power approaches a greater expression. The forms show very clearly a different texture, and in the higher grades even the rudiments of a nervous system. The many different kinds of expres-

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NOTE.—A stenographic report of a talk by Robert Crosbie.—Eds. THEOSOPHY.

sion in this kingdom represent a different kind of intelligence; every flower, every plant, every tree is soul in embryo. Coming to the animal kingdom, we find forms there expressing certain qualities gained through right or wrong impulsion, because in this kingdom are forms inimical to mankind as well as those that are beneficial.

Looking now to the human kingdom, we find something of the same qualities belonging to the three lower kingdoms. There are those beings with the static, immovable perception of the mineral, with a small round of perception and just as small a round of action. Others are of a vegetative character in their attitude of mind. Then there are those of a higher intelligence, a more open mind, a more unveiled spiritual perception. All these are growths of soul. If, as we now stand, having contacted many different kinds of thought and religion in our search for an explanation of the nature of man, his present condition and his destiny, we are prepared to consider any question whatever upon its own merits, apart from any prejudices or predilections we may have, our souls are in the process of further growth. True understanding requires an open mind; it requires that belief and preconception should be thrown entirely out of the mind and replaced by an accurate and intimate knowledge of self-evident truth, before the soul can grow from its present limitations into a wider and deeper atmosphere, a wider range of thought, and a deeper understanding. True knowledge is soul power, pure and simple. Even false knowledge pertains to soul, but it is not of the spiritual nature.

Now we can see the necessity of making a distinction between soul and spirit. Saint Paul makes that distinction in the New Testament, but it is lost to orthodox religions because any concept of an external God destroys the whole idea of Spirit. It is the Spirit that makes the form of the mineral, of the vegetable kingdom, of the animal and human physical existence; it is the same perceiving Power, grown higher with a soul that ranges far above material things, that has been through all our present experiences and passed on to higher planes of being, carrying the knowledge forward without a break. The Spirit in man is the Real part of him. All the rest is due to externalities and to impermanencies. All that can ever be kept is the knowledge which he acquires, and that alone is knowledge which proceeds from and is related to his own spiritual perception. The Perceiver is the Real in man. That is not the soul. That is the Spirit. Then there are those acquisitions of knowledge, of perception, of understanding, of wisdom which the Spirit assimilates to itself; everything that we perceive, every experience which

we go through, all the knowledge that we may gain, is not Spirit. It is the Spirit which is the Knower; the things known are the soul. Spirit is the Seer, not that which is seen. Spirit is at the root, but observation and experience give us a greater and greater realization of the Spirit which we are. Soul is the ever-increasing perception of the Reality of Spirit.

Any kind of experience is soul, even though it is embryonic before the stage of self-consciousness is reached; that is, it does not know itself and cannot distinguish between itself and its acquired round of perception. The lower kingdoms have not the *consciousness* of the soul, and this it is which man has and which makes him different from the lower kingdoms, where perception is only latent. We, as men, can stand apart from ourselves and criticize our own actions, our actions in connection with others, our words, our principles, our natures, or anything else. It is evident that if we can do that, these things are not ourselves. We can criticize that which belongs to us. Nothing which belongs to us is, in reality, ourselves. It is our acquisition. So, looking at the soul as a means, a basis and a degree of knowledge acquired by observation and experience, we can see why we find ourselves in our present position. We have gained knowledge through forms, but all forms decay. This form we now possess had a beginning and must have an ending, will in time pass back to the kingdoms from which it was taken. We are not this form. Nor are we the ideas we have held, are now holding, or will hold. We are the holders of the ideas. All mental conceptions as to ourselves may be discarded. We are not the mind, which we can change. We are that which continually takes another position and makes another evolution. Thus, by realizing all that is *not* Spirit, we can conceive and understand the Spirit.

There is no beginning nor ending to us, in reality—no beginning to the power to perceive, the power to grow. It always was and is and ever shall be. Soul-growth is not a material thing; it is a growth in perception, in knowledge, in the realization of the spiritual part of man. The struggles which we go through are all self-inflicted because of the ignorance of our own nature due to the false teachings imparted to us, accepted and maintained by us. We have supposed that we were just our bodies; that some Being gave us a soul; that when the body dies the soul goes back to the God who gave it; that life is a donation; that we are not responsible for our coming into life, for our capacities or incapacities or environments. We like to shut our mental eyes. We try to forget the great facts of existence. We try to live in the present and in our desires and pleasures, while

we seek to avoid the evils we have so richly deserved. If life were only this, the only possible clue would be suicide and selfishness. But we cannot, as a matter of fact, think of a time when we will not always "be there" under whatever conditions. And as we always work with others, affecting them for good or evil, we must as spiritual beings make restitution in every direction. No one can do that for us—not even those great Beings, our Elder Brothers, who know us, who have regarded our ignorance and our thoughtlessness, and from time to time come to awaken us. No savior of any kind can save the world. Mankind must save itself.

Among mankind there are many, many classes. We are not born "free and equal." We are not of the same kind. We are the same in nature, but we differ very much in degree. We may be the laggards of those classes who have existed in many lives with Those who are far, far above us and to whom we were not listening. Having ears to hear, we did not hear; and having understanding, we would not understand. Had we listened and had we understood, we would have already reached the stage of those Beings. They are souls grown to a universal scope. They know that the powers They have realized, in many are merely latent, but the only one to bring about the great perfection—to finish the task set forth—is the man himself. All that They can do is to arouse man to a sense of his own nature so that he himself will take action; he alone can do what is necessary to be done. Realizing the integrity of each soul, the laws that operate through all, They know They cannot change the course of man; They cannot interfere. Their souls having grown to the heights of understanding and wisdom, They can help others to see; They can tell men that such a way lies open to them; They can show the same path that Great Ones have always trod.

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## Man and Matter

All the facts point in the direction that the Real Man is in essence Spiritual, and has in the immensity of his past accumulated vast stores of knowledge, by means of which He has contacted, and is working with, what is generally called Matter, but which in reality is the intelligence and embodiment of entities of a much lower kind. His object is not to seek and make permanent a perfect physical embodiment for Himself, but by his contact and use of these lower lives to gradually give *them* the impulse toward self-consciousness, which alone can arouse to action the latent spirituality in all these lower intelligences. —R. C.

# ARGUMENTS ON REINCARNATION

## III: Is There A "Soul"?

IF readers have erroneously thought the preceding arguments merely metaphysical, of no personal importance, they may now see that they lead to the most important issue possible for each one of us.

Reverting to Argument II. If thought, will, and feeling are part of the same source from which substance springs, and thus interconnected with substance, time, space, energy, then there is the possibility of consciousness being connected with substance and yet not necessarily dependent for continuity upon the maintenance of the physical form.

If consciousness is inherent in space, time, matter, energy, then there are as many grades of evolution in it as there are in matter. There must be electronic consciousness, atomic consciousness, energic consciousness, *etheric* consciousness; as well as the varied and comprehensive consciousness of organized beings, which must be *compounds* of the consciousnesses of all their component elements.

There is an organizing will and force in our involuntary processes; in the birth and growth of our bodies; in our so-called "subconscious mind" which has such powerful influence on our fates. These consciousnesses are part of our man-consciousness and yet partly separable from it, since they act largely without its knowledge.

These conscious organizing factors are not only necessary to maintain life, but organic evolution could not have taken place without them, as Prof. Seba Eldridge has shown. Eldridge shows that they have to be independent of the vital processes in order to regulate them; therefore, they must inhere in other forms of substance than those of which the organs are composed. They must be forms so far evolved that material means can know them only by their effects. And how about the ruling consciousness and will of man, which presides over all the organs, and can modify and direct their action?

The contradictory qualities ascribed to the "ether" indicate clearly the probability that instead of *one* "ether" as usually thought, science has to deal with a whole series of substances of a non-physical nature, lumped as yet under the one term. So taught the ancients, who approached the problem from the *conscious* side of things instead of the *unconscious,* unlike modern science.

If there be such a range of substances, each carrying its own shade or degree of consciousness, there is the possibility of the physical body being merely the *visible aspect* of a compound organism of vastly greater scope, not all parts of which need go to pieces with the visible part, any more than taking an organ from the body involves necessarily the death of the body.

There is an obvious difference in the quality and capacity of the consciousness of a rock, a plant, an animal, and a man. These differences must have come about by evolution, from the simple to the complex. Does such consciousness lie entirely in the *visible* substance of each of these forms, which go to pieces for good at death? Hardly, since in each living form the visible substance is drawn from lower forms, even from the mineral. If one claims that increasing complexity of organism creates a fuller consciousness, then a locomotive is more conscious than a rock, and a printing press more conscious than a locomotive.

This is the *reductio ad absurdum,* to which materialistic reasoning leads. Moreover, to *control* body and brain, often against their own impulses, involves a power superior to them. The simplest possible solution is the existence of a form or forms of highly evolved substance, interpenetrating and affecting the physical body, though invisible, as the magnetic field interpenetrates and affects iron. That is, a form coherent enough, old enough, to contain and carry *past experience,* and also able to act as a biological magnet to draw together and hold a new form from time to time through the processes of birth.

Is there any scientific obstacle to the idea of consciousness as existing within the limits of the body, but wedded to invisible forms of substance? Certainly not. Dr. Mathews shows this:

> That we have aspirations and strivings for better things, for self-mastery, which are present in some degree in all human beings, is self evident. That is the kernel of the religion of every man in whatever philosophical system he may enshroud it. Do these aspirations spring from our atoms, or from something between them? Do they come from the ether which penetrates us and is, at times at least, gripped by our electrons, as it at other times grips them? Or since that ether flows through our electrons, are they inherent in the very atoms of which our bodies are made? Here is the whole question of the nature of man; the common puzzle for theologian and scientist; the common ground on which science and religion meet.

At the close of his volume he evidently leans toward the hypothesis of the invisible as containing greater possibilities.

> . . . But the greater part of the volume of the body is the present, the uncreated, the immortal. It is part of the great universe; part of "I am."
>
> Which of these two things are we: the gossamer, spider web of mortal; or the dense, unknown, immaterial, immortal ether which forms its background?
>
> But whichever we are, we are part of the One, for the ether, the One, is streaming through our electrons either in time or space. While the distortion of these electrons may be but temporary and they be mortal, that essence of which they are made, the real essence, is the immortal. Perhaps this essence is the "élan vital" of Bergson; the driving force of evolution; the source of the unconquerable soul of man, and of its age and aeon-long struggle for freedom.

If evolution through reincarnation is not implied in this thought when logically carried out, what is?

The mental difference, therefore, between the different orders of life is due to the *past nature and scope of the evolution* of the respective controlling forms. In the mineral, for instance, such a form is hardly even incipient, its functioning confined solely to cohesion. Nothing but the preservation and transmission of acquired function and intelligence will explain the "ladder of life," with its closely-knit gradations of form and intelligence.

To science at the present date the *forces* behind evolution—and we can give quote after quote—are such an insoluble mystery that many have given up even discussing it. We have set forth above the *true* "missing link" without which no solution is possible.

The materialistically-inclined refuse to accept it—as they say openly—because it "would close the door to further knowledge." There is no logic in this—the idea ought to be a stimulus instead of a discouragement. If there is a permanent form in man, it has been evolved under natural law and can become as much an object of study as anything else, if the proper means are found.

It happens that the ancients found that means.

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## THE "MISSING LINK"

If the doctrine of Metempsychosis had been properly understood in its application to the indestructibility of matter and the immortality of spirit, it would have been perceived that it is a sublime conception. If the Pythagorean metempsychosis should be thoroughly explained and compared with the modern theory of evolution, it would be found to supply every "missing link" in the chain of the latter.

—H.P.B.

# ON THE LOOKOUT

## "Christianity and Creeds"

The religious ferment stirring among the 250 Christian sects in America prompted *Life* (April 2) to read an Easter sermon to church and unchurched believers. "A wind of conflict" is blowing between them, not the least of the component breezes being the *Christian Century* series on Catholicism, recently reviewed in Lookout. An "Intensify your Protestantism" campaign was launched by the Federal Council of Churches, and immediately branded by the Jesuits as a "green light to Ku Kluxism." "Feeling," the *Life* editors comment, "has begun to run high." Interfaith committees represent unity in action in respect to certain social and political needs, but they do not bring the churches closer in doctrine. "On the contrary, they duck the whole doctrinal issue," is *Life's* succinct report.

The majority of American citizens, including many churchgoers, "probably react to these doctrinal jealousies with an irritated yawn. If they take sides, they do so in ignorance and prejudice rather than with understanding." Religious freedom in America, it is pointed out, is a political achievement whose authors were secular philosophers. Traditional Christianity, which is "missionary to its roots," could never have established such a "compromise among many sects."

## "An Internal Religion"

Alongside doctrinal disunity and popular indifference, however, there is "a real urge to religious unity abroad in the land." Returning soldiers bring home among their battle memories the conviction that creedal "Gods" were somehow synthesized under combat conditions, that "the God in the Protestant foxhole was the same God who comforted the Jew and the Catholic near by." Of like persuasion are many civilians who want to see Christian ethics anchored in "a new version of the faith of our fathers."

John D. Rockefeller, Jr. voiced the sentiments of many less articulate iconoclasts when he addressed the Protestant Council of New York with a number of "sound sentiments" (*Time*, Feb. 12):

> To build up an internal rather than an external religion . . . was Christ's mission on earth. Few and simple were the forms He set up or sanctioned. . . . Far be it from any true follower of Christ to minimize the spiritual value of these symbols, [but] can we imagine that . . . Christ . . . would regard [their] observance or non-

observance . . . as of sufficient importance to justify controversy among His followers, and their separation into rival factions? . . . What the world craves today is a more spiritual and less formal religion. . . . I plead not for a modification of form but for its subordination to the spirit.

Mr. Rockefeller envisioned a "Church of the Living God":

This reborn church . . . would pronounce ordinance, ritual, creed, all non-essential for admission into the Kingdom of God or His Church. A life, not a creed, would be the test. . . . It would be the church of all the people . . . the church of the rich and the poor, the wise and the ignorant, the high and the low—a true democracy. . . . I see all denominational emphasis set aside. I see cooperation, not competition.

## THE "MAN-IN-THE-PEW"

Perhaps the best tribute to the Rockefeller proposal is one that was not meant as a tribute at all, but as a rebuke. It is an editorial statement of the Episcopal weekly, *The Living Church*: "The type of religion advocated by Mr. Rockefeller is especially dangerous because it seems plausible to the pragmatic American man-in-the-pew." In other words, the religion that the common man can understand and be satisfied with—the teaching of brotherhood and charity, of faith and fair dealing, of justice, mercy and forbearance—is fearful and sinful, a horror to be piously shunned. Repudiated, that is, unless it is combined with the missionary spirit which follows the well-known political principle of "divide and rule," dividing humanity into sects and ruling them by superstition and fear. Religion, as the church-man defines it in practice, if not in theory, is an unhappy family of creeds in conflict which must be preserved in disunity and perpetuated in rivalry. It is to the layman's credit that, apparently, sectional separatism in religion is of less importance to him than certain pragmatic considerations, such as how the mutually contradictory "churches of God" are going to live together in a democracy and contribute to the spiritual education of its citizens.

## WITHOUT REASON

The trouble with "the modern yearner" for religious unity, *Life* finds, is that he "is not interested in theology. His reasoning powers, if he has any, are reserved for mundane problems, while religion comforts him in proportion as he does not have to think about it." Thus—

> The real enemy of religion today is not creeds but secularism. For secularism, during a few recent centuries when nobody was looking, secured a practical monopoly of man's greatest gift and most powerful tool, his reason. But while reason has pretty well demonstrated its incapacity to rule the world without religion, it has not yet been realized that religion is also helpless without reason. Without reason, religion becomes mere philanthropy, a fine thing but notoriously in thrall to economics. If religion is of the first importance, theology is still the most important use to which reason can be put.

## With Reason

It is difficult to take the above paragraph seriously. It is as if secularism, or science, had deprived religion of a tool (reason) that she was using, when the historical fact is that, beginning in the Middle Ages, men of mind, individuals for whom living was thinking, had to leave the Church in order to be free to use their reason at all! It is as if Someone or Something had somehow prevented men from realizing "that religion is helpless without reason," when generation after generation of philosophers have declared that ethics must have a reasonable foundation in facts and laws that are humanly verifiable.

Of course religion becomes mere philanthropy without an intelligent basis for its teachings—but this basis will not be found in theology, or it would have been found long ago by the Christian philosophers who, spurred on by the example of Pagan philosophers, bent all their ingenuity to the task of rationalizing their theology. But basic philosophy is exiled by the tyrannical dogmas of a personal god, supernatural law, and divine injustice, and no amount of reason can recall the refugee without deposing the dogmatism. The man who puts reason to theology, puts theology out. This has been amply demonstrated, a notable instance, especially for Americans, being Paine's *Age of Reason*. "Not goodwill alone, but hard thought and creative theology will some day end the scandal of divided Christendom," *Life* concludes. Precisely so, but we suspect that the task will take *Paines*.

## "The Proper Spirit"

The hairline between cooperation and competition in the religious field is difficult to discover, the more so because cooperation is hardly consonant with any religion which claims exclusive possession of the way, the truth and the life. Although competitive missionaries are a long way from realizing it, there can be no monopoly on Truth, because only the Soul can possess it, and the Soul knows no jealousy

of possession. The attempt to establish a monopoly of the truth —or the delusion that any person, priest, hypothetical hierarchy or human corporation has established one—must have the usual effects of error and superstition, which are a loss of truth and, eventually, of the power to perceive truth. The compromises suggested to achieve a united religious front would be encouraging if there were more real evidence that among church groups the spirit of religion, and not the spirit of *religions,* prevailed.

Instead, as Ralph W. Sockman, Methodist minister of New York, recently wrote, "The ecclesiastical air of America is electric with tension." After rehearsing the features of the controversy in political, social and educational realms, Mr. Sockman assesses the areas of unity:

> The American plan presupposes that both [Catholics and Protestants] will be strong and vigorous in pressing their doctrinal claims. The tensions thus arising are profound, sometimes irritating, but all in all they will keep the discussion of ultimate values and reality alive, clean, clear. Conflicts will arise also from social action. Prohibition, a Protestant culture pattern, and condemnation of the practice of birth control, a Catholic policy, are illustrations. These are important but secondary to other items on which cooperation is feasible —such great questions as economic justice, good government, international order and the natural rights of man. In other words, if the proper spirit prevails Protestants and Catholics can stand together for the great social concerns to which Christianity must continually address itself while disagreeing on other issues. (*The Christian Century,* May 2.)

"The real question," according to this observer, "is not whether one group or the other can 'win America' but whether religion can win America."

## THE REAL QUESTION

Protestants and Catholics, and indeed, all religions, could do worse than follow the modulus here presented by Dr. Sockman, but they should realize that its ultimate expression in social action would eliminate doctrinal claims altogether. A Christianity, for instance, which was devoted to the great questions of human solidarity, justice, the rights of man, and international brotherhood, would be a religion the like of which has not been seen in operation for at least 5,000 years. That religion would stand a good chance of winning the world, let alone America, for there would be no *religions* left to contest its rightful supremacy. The real question, then, is one that becomes with every year more insistent: Will

present-day Christianity sacrifice its dissensions and differences—which are its mortality—for the immortality of truth and the service of truth? The modern Sphinx, who speaks in the combined tones of science and society, must be answered—and not many cycles hence.

## Hollywood "Religion"

There is a natural logic in the recent tendency of Hollywood to turn to the Roman Catholic Church for guidance in the selection of "religious" themes. With notable but rare exceptions, the production of films has long since been reduced to a formula, such originality as appears in motion pictures being limited to novel variations on timeworn themes and occasional directorial deftness which gives a fresh quality to hackneyed situations. Hollywood producers are limited by a long list of implacable "don'ts" dictated by the demands of alert pressure groups, and the ultimate authority in any major decision on a story lies with the oracular interpreters of Box Office Appeal.

These conditions of "successful" film production have clear parallels in the crystallized practices of the Church of Rome. The same astute consideration of popular tastes, weakness and prejudice—a veritable science of lower Manas—directs the policies of the Catholic religion. The same techniques of personification, applied to another level of the psyche, command the sentiments of the "audience" or congregation. The same invitation to forbidden sweets—man is inherently sinful, and how can he resist?—forms a negative correspondence to the covert sensualism of present-day films.

## "The Strangle Hold"

Add to these natural reasons for expedient alliance between Hollywood and Rome the inevitable religious psychism produced by war, its revival of anthropomorphism, its emphasis on status, ritual and display, and the frequence with which Catholicism figures in the films of the war period is almost fully explained. One further reason, however, lies in the fact that there has been a deliberate attempt on the part of the Church to influence the American public by this means. According to the Masonic *Scottish Rite News Bulletin* for March 5, a leading Catholic layman today exercises more power over the screen than Will Hays, long known as "the Czar of the motion picture industry." The *Bulletin* states:

> Readers will recall such pro-Catholic pictures as *Going My Way, The Keys of the Kingdom,* and *The Song of Bernadette.* Now comes a picture, *The Risen Soldier,* in which Irene Dunne is to have the

leading feminine role, a selection approved by Archbishop Francis J. Spellman of New York. Also, before production, the plan of the picture must be approved by him, acting in his capacity as archbishop.

The strangle hold which the Roman Catholic hierarchy had and still has over Hollywood and the motion picture industry is once more proven by the list of Catholic pictures scheduled for production.

## THE BEST ALTERNATIVE?

The inadvisability of allowing Hollywood to become instructor in history and biography to the 80,000,000 people who constitute the movie-going public has been fully and unfortunately demonstrated by the life of Chopin recently filmed. *Time* magazine (Feb. 12) suggests that "cinemaddicts should take along a pocketful of fair warnings" when they go to see the film, for "it is a monstrous tissue of falsehoods." Listing a dozen major errors in fact and interpretation, the reviewer adds that "the film at times seems even to go out of its way to be perversely inaccurate," and it is hard "to forgive the total misrepresentation of the conduct and character of a great man and of the source and nature of great art."

That the film industry should now assume the part of a spiritual counselor, however indirectly, and proceed with impressive characterizations of the Catholic religion, presents a more serious problem. In many cases, these "religious" pictures display a good taste which makes Catholicism positively glamorous. The minute artistry of *Going My Way,* for example, offers a final product which is entirely charming, the typical features of Catholicism as a *system of belief* not appearing at all. The intensely human appeal of the players conveys feelings of camaraderie and kindness which, while undoubtedly present in numerous parochial relationships, have almost nothing to do with the Catholic religion *per se.* By itself, *Going My Way* would be almost beyond criticism, but as part of a deliberate and extraordinarily clever attempt to identify religion in America as Christian and Catholic, such pictures lend the substance of reality to a theme which otherwise would be widely recognized as sectarian propaganda.

It is a pity that the best alternative to this tendency that the *Scottish Rite Bulletin* can suggest is that Protestants make a similar drive for public attention via the films. "Just now," says the writer, "the idea seems to be to seek to please only our Catholic fellow citizens who are but one-eighth of the population of the United States of America." The film presentation of "a religious story about a Protestant Church" (for which one large studio is said to have offered a large sum) would certainly be less objectionable than

the repeated dramas of Catholicism with its implied claim of a spiritual monopoly, but this is hardly the answer to the program of subtle indoctrination being carried on by the Catholic Church. The real solution would be a conscious return to the spirit of impartiality in religion, which is consistent with the fundamental conception of religious freedom on which this country is founded. However, there is little likelihood that Hollywood, of all places, will regenerate itself to the point where the moral issue of this problem becomes clear and decisive action results. Rather, the insidious effects of sacerdotal propaganda will have to be combatted by determined individuals who are thoroughly aware of what is taking place.

### Question for Reincarnationists

The following letter was printed in the "Readers Write Us" columns of the *Ladies' Home Journal* (May issue, p. 13):

After Death, What?

Scranton, Iowa

Dear Editor:

My husband was killed in an accident last April, our first child born in August. Thousands of lives are being lost in the war—yet so little is said about what takes place after life is gone. An idea ever present with me is that someday I shall be with my husband when this life is over. I should like to read what others think.

Truly yours,
(*Name withheld by request.*)

What some "others think" is being presented in the series, "Arguments on Reincarnation," the third of which appears in this issue. That inquirers about the mysteries of life and death may find principles of explanation which are reasonable and satisfying to *the whole man* is the object of all theosophical promulgation, and it is to be hoped that some theosophists have already written in reply to the above letter to introduce the "documentary evidence" for the soul's immortality which the teaching of Reincarnation supplies.

### Cycles Again

Since January, 1943, when a medal was offered for the most outstanding research on cycles during 1943 (Lookout, September, 1943), the Foundation for the Study of Cycles, and its Director, Edward R. Dewey, have collected a large variety of scientifically proved cycles from more than a thousand scientists all over the world, for whom the Foundation serves as a clearing house. Director Dewey informally describes the technique as follows:

> Get enough evidence that they're no hit-and-miss affairs, and you can predict the course of cycles as surely as the tide. Only you've got to be darn sure you've got plenty of evidence. (*This Week*, Apr. 8.)

Enough evidence has so far been adduced to predict the course of a weather cycle of 90.4 years, of which the 1942 floods were a part, and which suggests "a severe drought in many states during '46 and most of '47. But no 'Dust Bowl' till 1975"; a storm cycle showing that storm centers tend to cross the country every six days and 18 hours; influenza and pneumonia cycles measuring three years from peak to peak; diphtheria, seven years; measles, two; and whooping cough, every 41 months. "In Bombay the plague strikes at intervals of exactly one year and four days."

## CORRELATIONS AND COINCIDENCES

Correlations between different cycles are being explored. One correlation is Dr. Charles Abbot's theory of the relation between the cycle of solar radiation and the weather cycles (Lookout, November, 1944). Another correlation is suggested by Ellsworth Huntington of Yale, whose "forthcoming book, *Mainsprings of Civilization*, announces that ups and downs in atmospheric electricity correspond to business cycles; ups and downs in atmospheric ozone swing to the nine-and-two-thirds year cycle of animal life."

Theosophists will recall H. P. Blavatsky's article, "The Last Song of the Swan" (THEOSOPHY v, 58), which speaks of the influenza epidemic then (February, 1890) raging:

> It is not asserted for the first time now that all such mysterious epidemics as the present influenza are due to an abnormal exuberance of ozone in the air. . . . Oxygen becomes ozone. . . . What says Science with respect to ozone: "It is the exuberance of the latter under the powerful stimulus of electricity in the air, that produces in nervous people that uncomfortable feeling of fear and depression which they so often experience before a storm." Again: "The quantity of ozone in the atmosphere varies with the meteorological condition *under laws so far unknown to science.*"

Further details were not given by H.P.B., who added only that the reader might consider the second footnote on page 144, *S.D.* I, and *S.D.* II, 113-4. However, "Science," fifty years ago and now, dovetails rather neatly in the above passages, which is a circumstance unusual in the extreme. It is worth remarking that the scientific statements quoted by H.P.B. are those which, she says, show investigators "proceeding on occult lines," that is, according to or supporting theoso-physics.

Many animals [continues *This Week*] follow ups and downs when it comes to population. Years ago, Prof. William Hamilton, of Cornell University, noticed mice were overrunning Ithaca, N. Y., cellars. He kept a census, discovered they multiply to scourge proportions every presidential election year. "Pure coincidence, of course," says Dewey.

## "Cycles Can Help"

"Cycles can help your business, too," it is reported, citing Dewey's personal uses for his cycles charts: following the chart of rising and falling prices, he bought when prices were low. Knowing that tent caterpillars are a plague every ten years or so, he knocks the egg masses off his trees in the years that are likely to be "plague" years. "Other times I don't bother."

"Cycles even affect us human beings," is the next (breathless) announcement.

Professor Huntington studied birth records of famous people. His findings: Great American educators, writers and philosophers tend to be born in February, March and April. Artists, musicians and actors in October and November. Industrialists, statesmen and generals from October to January. But May, June and July are poor birth months for any kind of genius.

There are cycles in moods (Lookout for March), a rhythmical shift in body weight—most people tend to lose weight in February and gain in September, and fashions in women's clothes "shift from tubular to bell to bustle styles every 35 years."

## "A Dozen Different"

A dozen different rhythms may affect your business. Out of 500 businesses studied, about half tended to follow a 41-month cycle. Others follow cycles of about 9, 23, or 33 months. Still others react to half a dozen patterns at once. Detecting these rhythms often can spell success or failure to a firm. . . .

Warning businesses of such ups and downs is one way the Foundation raises money for its assists to scientists.

Since it is the greatest feat of all—"one which implies a knowledge of the very foundations of nature—[to] know what the ultimate divisions of time are and what are the meaning and the times of the cycles," we may not expect that an exact understanding of cyclic periods will envelop the business men of science in any short time. The problem of assigning preciseness to cyclic intervals is complicated by the fact that cycles overlap each other, so that the "twilight" of one cycle is the "dawn" of another. Individual cycles, also, begin

and end wholly within the limits of larger ones; physical cycles are reflections of spiritual periodicities, and these last are extremely difficult to discover and understand.

Madame Blavatsky, in her *Lucifer* editorials, frequently propounded problems in numbers and cycles (THEOSOPHY III, 592, 136; V, 515, 396; VI, 96); just as did Mr. Judge in the *Path* magazine (V, 1). But these are illustrations, rather than explanations of how to read and interpret particular cycles, and both Teachers, it may be thought, used this means of calling attention to the "spiritual view of man and nature" which the profound study of cycles affords, just as H.P.B.'s psychic phenomena was, first and last, a demonstration of the Spiritual Will.

The theory of cycles, as well as particular cycles, have been discussed in many articles: (1) by H. P. Blavatsky—THEOSOPHY XXX, 458; V, 512; (2) by William Q. Judge—XXXII, 196; XXX, 99, 161; XVII, 85; V, 132; (3) in several "Studies"—XIX, 548; XX, 10; XIII, 320; XXII, 28; XXXIII, 95; and (4) in Lookout—XXIX, 373; XIX, 325; XXIII, 44; XXVII, 47-8; XXXII, 77.

## U.L.T. CYCLES

Present-day students can notice several different cycles operating simultaneously in the modern Theosophical Movement. The year 1945, itself containing the fifth multiple of nine, marks the seventh in a series of nine-year intervals beginning with 1891, the year of H. P. Blavatsky's death. Each interval has had a special significance in the history of the United Lodge of Theosophists, for example, and the thirteenth in the series, 1999, will mark the dawn of the twenty-first century, which, if the prophecy which concludes H.P.B.'s *Key to Theosophy* is carried out, if "a numerous and *united* body of people [is] ready to welcome the new torch-bearer of Truth," will be a heaven on earth in comparison with "what it is now."

Another cycle apparently active in U.L.T. work is the 13-year cycle, which takes its beginning from the year of Mr. Judge's death, 1896. The *ninth* revolution of this cycle is the year 2000, which is thus the juncture point of three cycles, including the centenary one. If a seven-year cycle is charted from 1919, when Robert Crosbie, founder of U.L.T., left the scene, it will be found to join the nine-year cycle at 1954 and the 13-year cycle seven years later, in 1961. The *ninth* figure in the septenary series is 1975, when the "new torch-bearer of Truth" is due to begin the 20th century effort of the Theosophical Movement.

# THE UNITED LODGE OF THEOSOPHISTS

## DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

*"The true Theosophist belongs to no cult or sect; yet belongs to each and all."*

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*Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.*

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to the

GENERAL REGISTRAR, UNITED LODGE OF THEOSOPHISTS,
Theosophy Hall, 33rd and Grand Ave., Los Angeles (7), Calif.

### U. L. T. LODGES

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